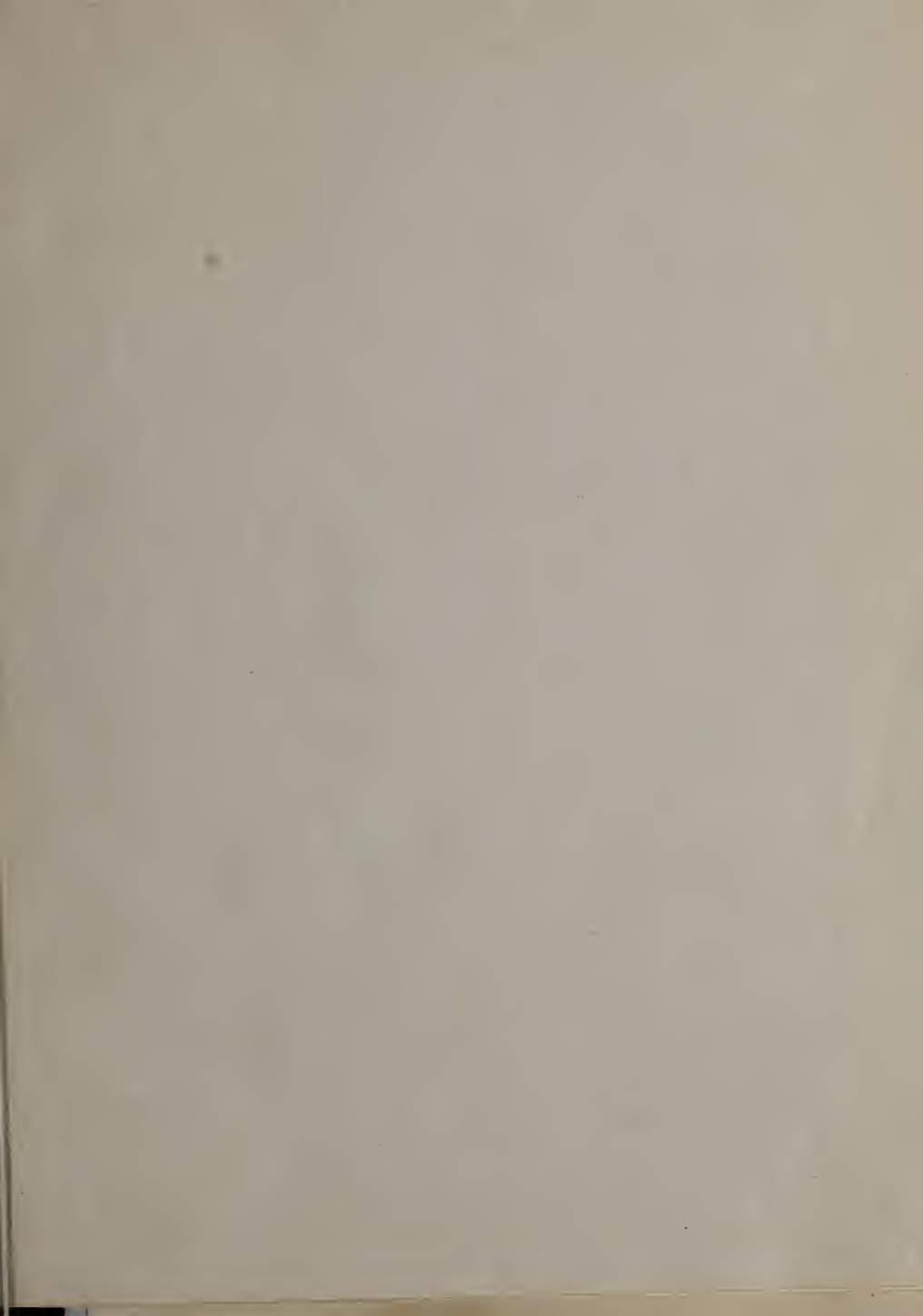


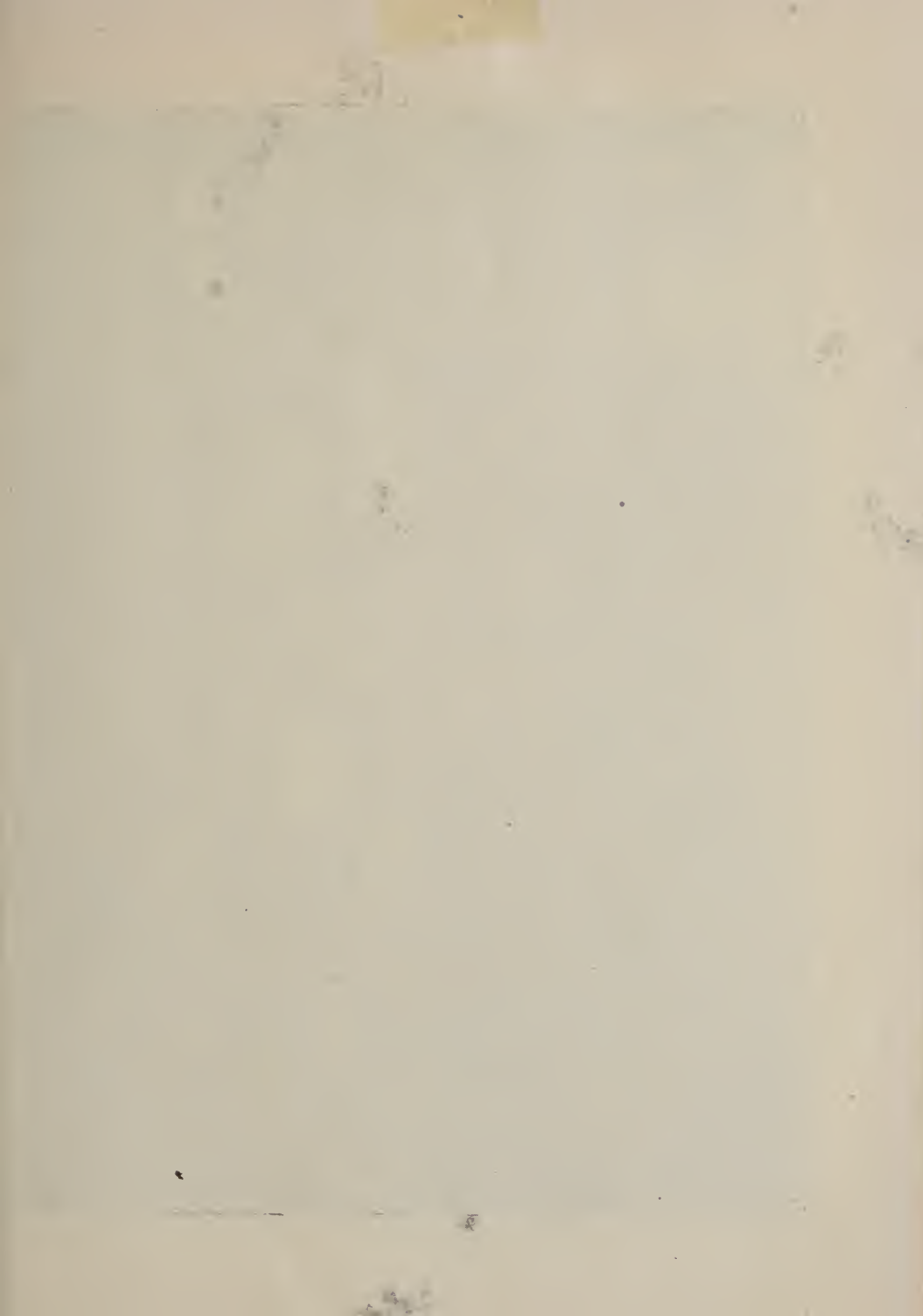
I-7





Digitized by the Internet Archive
in 2015

<https://archive.org/details/lifelightforwome3410woma>





Life and Light

VOL. XXXIV

OCTOBER, 1904

No. 10

OUR TREASURY Between July 18th and August 18th, our Treasurer received \$3,071.36 in contributions for our regular pledged work. This amount is less by \$401.50 than that which came in during the corresponding month of 1903. These contributions for the ten months from October 18th are less by \$7,262.37 than those for the same time of last year, and even then the amount fell short by thousands of dollars of the sum needed to meet the present demands. Long ago the Master sat over against the treasury and watched those who brought their gifts. Does he not watch to-day to know if out of our abundance we bring that which is so sorely needed in his service? The months pass, these opportunities go by, the souls whom we can help to-day slip away beyond our reach. How shall we Christian women answer for the gifts put in our charge which we have not passed on to the needy?

MISSIONARY PERSONALS Miss Hattie Seymour, who has been a worker in the Eastern Turkey Mission since 1867, has returned to this country, arriving in New York August 25th. Miss Bessie Noyes, of Madura, has come for her furlough, accompanied on the voyage by Mrs. Chester, of Dindigul. Miss Patrick, president of the American College for Girls at Constantinople, with Miss Ida W. Prime and Miss Gwen Griffiths, both teachers in that institution, sailed from Boston on August 17th to return to their work. The Shansi Mission, which was almost shattered by the Boxers, will be much strengthened by the arrival of Miss Flora K. Heebner, who sailed from San Francisco August 17th. Miss Heebner has been adopted by the Woman's Board of the Interior.

THE MEETING IN PROVIDENCE Our annual meetings are always seasons when we gain refreshing, information and inspiration for the great work to which we would give ourselves. The joy of meeting old friends and of making new ones is good for us all, and we go home saying, thankfully, that more than ever "we believe in the communion of saints." If you can make

it possible to be there, come; come for your own sake, for the sake of the meeting, for the sake of your own auxiliary, for the sake of the great work afield which needs all our sympathy and wisest, most generous help.

THE MISSIONARY HOME AT AUBURNDALE This haven of refuge has proved a true home, without the capital H, to many a tired missionary and it has been a place of real shelter for many children whose parents have given their lives to work among the darkened peoples. Miss Margaret M. Adams has had oversight of this home for the last eight years and her rare efficiency has made us feel that she was just fitted for this position. Combining an uncommon faculty for thorough management of a thousand details with a tender, sympathetic love for the young people in her care, she has won a warm place in many hearts. Not only has she looked out for food and clothes in their behalf, but she has kept watch for their school interests and given them a chance for the good times all boys and girls ought to have. Many fathers and mothers recognize now most gratefully what she has done for their children, and when all these care-free days are only a memory the children will be sure to recognize her service even better than now. It costs a pain to let her lay down the work, but she feels it imperative, as the burden has been heavy and wearing.

The trustees are fortunate in securing Mrs. Arthur W. Stanford, one of our missionaries in Japan, who is detained in this country by the delicate health of Mr. Stanford, to take for a time the place thus left vacant. Mrs. Stanford stood at the head of Kobe College in the absence of the principal for a year and a half, and comes to this work with experience and enthusiasm.

HELPS TO PRAYER In the *LIFE AND LIGHT* for May there was a helpful article on prayer in our meetings. We know that much thought has been given of late to this most desirable part in our missionary meetings. We know also that the most serious hindrance is the unwillingness of those sincerely interested to be heard in prayer. The following extract from a letter just received will express the feelings of many: "In reading the July number of *LIFE AND LIGHT* I was pleased to find on page 321 a petition phrased for us by Mrs. C. L. Goodell. It seems a simple thing to offer our prayers to our Heavenly Father, and one from which a Christian woman should not shrink. But in the case of some like myself, who have not been trained to hear their own voices in a social meeting, the very effort to lead the devotions of others confuses thought and induces self-consciousness and a distressing feeling of formality in the exercise. I have looked for prayers suitable to read in a missionary meeting, but have found very few. Could

not the Woman's Board add to its useful helps a printed collection of appropriate prayers for the use of those who feel their own deficiency in this respect?" We believe that there are many who would welcome such aid as this suggests. We shall be very glad of any advice as to such a collection, and if any are moved to furnish suitable prayers we shall be encouraged to furnish a leaflet which in time will lead our timid friends to take a needed and helpful part in our meetings. Such communications may be addressed to the Editor of LIFE AND LIGHT.

THE INACCESSIBLE REACHED For several months we have watched with interest the advance of Colonel Younghusband with a troop of British soldiers as they struggled on toward Lhasa, the capital of Thibet, a city that hitherto has defied the attempts to reach it of the boldest explorers and the most devoted missionaries. Now, that the British may the better control Hindustan, these gallant soldiers have forced their way, with great hardship and frequent fighting, on and up to the "Roof of the World" and have entered the forbidden city. They do not wish to hold the place in force, but to secure certain diplomatic concessions, and to establish such relations as shall permit travelers to go through the country at need. In a stirring article in the *Missionary Review* Dr. H. O. Dwight tells us that nearly a hundred missionaries are waiting at different stations near the frontier for a chance to enter Thibet. In out-of-the-way and unknown places, in utter isolation from all that civilization means, often in intense personal discomfort, they are watching for an opening to carry the gospel to the people of the Great Closed Land. These waiting heralds are not idle; some are skillful physicians, and patients come hundreds of miles to seek their healing care; some go on long wearisome tours among the mountains, climbing up to altitudes that are almost unendurable; some preach with the help of a stereopticon; some translate and publish books and tracts; some teach the women; but all their work is only preparatory, and is greatly hampered by the bitter prejudice of the Thibetans. This people are fierce and devoted Buddhists, and they live in deepest ignorance and wretchedness. We cannot send helpers thither; let us at least give our sympathy and our prayers to the brave workers who are devoting their lives to what seems an almost impossible task.

THE WAR IN THE EAST The startling headlines in our daily papers doubtless greatly exaggerate the number of lives that have perished in the recent severe and long-continued fighting, but we cannot doubt that thousands of brave fellows have gone to their death for their country. What a pity, what a loss to the world that such men should be killed, when we so

much need every true and valiant worker! Think, too, of the loss to the communities, and most of all to the homes whence they come! Surely only the coming of the gospel with its story of the Prince of Peace can help to heal the sorrow this war has brought. If we read the war news with any imagination and feel in any degree what must be the call of Japan to-day, our prayer for our missionaries will be constant and fervent.

THE CALENDAR In preparing our Prayer Calendar for 1905, the Committee have taken a new departure, the result of which will be seen in the attractive style and color of the Calendars offered for sale at our rooms. They need to be seen to be appreciated. The price remains the same as heretofore, as will be noted by referring to the advertisement. We send a Calendar to each of our missionaries, and we shall be glad of help to enable us to do this without financial loss. Any lady sending us thirty cents, with her card to enclose, may reach her missionary friend promptly and surely in this way. Send very soon, as in order that the missionaries may get the Calendars before the beginning of the year we shall mail them before November.



The Education of Japanese Girls

BY REV. FRANKLIN S. HATCH

DURING six weeks' travel through Japan I visited several schools for girls, not only those under the care of our own missionaries, but also those sustained by other denominations and by the government.

There are some special reasons why we should push forward our educational work for Japanese girls and should plan to do so more extensively and thoroughly than ever before.

1. Japanese women need education. This is true of women in all lands; it is especially true in countries where new ideas are fast taking the place of old and important changes in political and social life are rapidly occurring.

Nothing need be said regarding the changes going on and impending in Japan. Everyone knows something of these and that they are great. Now if progress is to be balanced and its choicest fruits conserved, it must be shared by the womanhood of the country. What avails it to conquer on sea and land and then fail in the home training of the youth of an empire? If the women of Japan lack Christian virtues and Christian intelligence the nation cannot permanently prosper. There is no substitute for Christian character. It was easy to see that our mission schools in Japan are giving something besides mere information; and that something is what the Jap-

anese need. And surely they do need more than information or even skill. I think the most shallow remark I have heard since returning to America was that of a woman who had been much impressed by the wonderful Japanese display at St. Louis: "Well, I shall give no more money for missions to a country where people can embroider like that."



FROM CARE SET FREE

2. Japanese girls are well worth educating. My own observations were only such as a traveler, rather than a resident, would make. Besides, no Western man can speak the final word concerning the ability of Eastern women. But accompanying me were two young ladies from India; they were of high caste origin, and had enjoyed the privilege of unusual training in the schools; still more important, they looked through the eyes of Oriental

womanhood. These ladies were generally entertained at the girls' schools, and had good opportunities for observation. I was impressed with their sense of the cleverness, the grace, the intellectual ability, and the general character of the Japanese girls in the mission schools. We saw thousands of these girls, and my own good impressions of their capacity, formed upon public observation, were confirmed and enlarged by the judgment of my Asiatic fellow travelers.

3. Mission schools are much superior to the government schools. This statement I shall not attempt to prove; it will not be doubted by anyone



RECESS

who reads these lines. Schools carried on for the development of character are superior to those which aim chiefly to develop the intellect. We ought to do all in our power to make the mission schools strong and abundant.

4. If the Japanese are victorious in the war now going on changes in our mission work in that empire will surely come; some of these changes are likely to be great, and may involve important modifications of mission policy in Japan. But whatever changes may come in the near future there will be a greatly increased demand for the education of Japanese girls. It would

not surprise me if this branch of our work in Japan should lead all others both in importance and opportunity. In opportunity, for I think the government will favor it strongly and perhaps openly. In importance, for Japan has no greater need to-day than intelligent Christian womanhood and all that implies for the home life of the people. For the sake of the permanent greatness of Japan, and for the sake of the greater empire at her doors, let us be ready to give the Japanese girls all the Christian culture they are willing to receive. For what we sow in these schools will bear fruit in all the earth.



Lace-Making in Our School at Ahmednagar

BY MISS FLORENCE E. HARTT

IN this day of change and development a liberal education has come to have a far deeper meaning than mere book learning. This has been fully realized for years by those in charge of the education of the girls in the mission schools of Ahmednagar; and the selection of an industrial training which would prove not only of educational value to their pupils, but would be of practical benefit to them in their after lives, has occasioned them much anxious thought. The rug weaving has provided a means of livelihood for numbers of girls who have showed little aptitude for books, but it cannot in any sense be considered to have solved the problem of an industrial training for the girls as a whole.

After very careful consideration of the whole question, the mission finally decided in the May meetings of 1902 that this industrial training should take the form of lace-making. The government looked with favor on the scheme, and was willing to give a grant of Rs. 1200 per year toward the superintendent's salary. Then the next thing was to find a lady not only skilled in lace-making, but one with sufficient business ability and initiative to organize and develop a new industry. Our choice, which has been singularly fortunate, fell on Mrs. Alicia Wagentreiber, daughter of the late Rev. James Smith of Delhi, who was connected for over half a century with the Baptist Mission. This lady was educated in England. She was always clever with her needle, and had made a specialty of the various varieties of pillow laces. In July of 1902 the lace industry was fairly launched. For the first three or four months Mrs. Wagentreiber devoted all her time to training teachers, and getting cushions and patterns ready, but by November of the same year she was ready to begin in earnest, and the lace school for girls was opened with forty-six pupils in attendance.

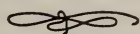
We found a great deal of difficulty at first in getting information as to where to send for patterns and threads. For teaching stitches and the first easy patterns cheap crochet thread was used, and patterns were copied from small samples of lace gathered here and there from mission ladies, but now we order lovely linen thread in large quantities direct from England, while a friend from the midland counties sends us beautiful pricked patterns. Girls who have been more or less educated and have been taught to use the needle take to lace-making very readily. To keep their work clean seems their greatest difficulty. Owing to the large demand for torchon lace, we have confined ourselves almost entirely to the making of this variety. Since January of this year we have made nearly a thousand yards of lace for Anglo-Indian customers, but we hope soon to begin the making of Budes, Maltese and Valenciennes laces. Some of the girls work eight hours a day, and all of these are earning fair wages as wages go in Hindustan. Besides these we have a class of fifteen girls whom we expect will be supporting themselves shortly. We know of no other industry where such returns can be received after so short a training. The one standing at the winder is Mrs. Wagentreiber's valued assistant. The classes for the schoolgirls last from one hour to an hour and a half, and we believe that the time thus spent in the industrial department makes them quicker and apter at their books.

Will the friends of missions but stop a moment to consider what the introduction of this beautiful lace industry means in the way of education and refinement, not to speak of financial assistance, to these hundred busy workers that gather day by day in this pleasant lace room? To none can it mean more than to poor lame Munjula, the girl standing to the right of Mrs. Wagentreiber. She was taken by a missionary lady at the time of the famine of 1900 in a very crippled condition. All that was possible was done for her, but no medical skill would loosen the poor stiff joints, so that she went about for a long time on crutches. She was sent to school for a year or two, but Munjula had no great love for books, and what to do with her, her friends did not know. Letters were written inquiring whether there was not a home for incurables, to which she might be sent, but India is not very rich in charitable institutions, outside of missions, and so all these efforts proved fruitless. As a final resort she was sent to the lace school. At first she not only found it difficult to learn, but the joints of her hands proved to be affected, so that she found it very hard to manipulate the bobbins, but she persevered and finally triumphed over all her difficulties, so that now she not only works the fastest but draws the largest wage of any of the workers. The woman in front is a Brahmin widow who comes daily to her work from a heathen home. She has drawn her hair so tight,

after the fashion of her caste sisters, that she is quite bald on the top of her head, but indeed she is very fortunate to have any hair at all, as widows are expected to have their heads shaved when their husbands die, but Gungubai's brother would not permit his sister to be so degraded. Lace work has not been easy to her because she did not begin young enough, but "practice makes perfect" at any age. The other girl is also a widow but quite young. She lives in the Alice Home. Though she has been working for a very short time, she can already earn enough to support herself. I must not forget to mention that a flourishing branch school has been organized at Vadala, twenty-six miles distant, where another band of women are doing good work.

With the parents and even with many of the girls no sort of industrial work can be said to be popular, I had almost said respectable, for the simple reason that any work done by the hands is considered many degrees below purely literary work. The man who has sufficient education to occupy a teacher's chair—the chair being the most necessary article of school furniture according to their view—is in his own estimation, and in that of the community, infinitely superior to the man who had the skill and brains to make the chair. Such prejudices cannot be overcome in a generation, and so we must school ourselves to patience and go slowly.

Our school is already taxed to its utmost capacity and is still growing. The question of more room and larger equipment must be solved in the near future. The funds for the work hitherto have been provided from three different sources, from government, from the girls' school fund, and from a small tax levied on each district, the tax being regulated according to the number of girls from that district receiving a training in the school. Since January the girls' school has stood the whole of the expense, but at the rate that the lace work is expanding we cannot tell how long we shall be able to do so. Still we cannot but feel that the God who has so wonderfully blessed and prospered us in the past will surely raise up friends who will not see us suffer for lack of funds. Though not "prophets nor the daughters of prophets," yet we are not afraid to prophesy that the lace industry here is destined to become a mighty force in the elevating, refining, and ennobling of many hundreds of Indian women, and happy will the man or woman be who is permitted to have a share in so glorious an enterprise.



A PLAN is on foot to build and equip an undenominational sanitarium in some suitable locality in China where missionaries who are in need of rest can go and be cared for at small cost. This would in many cases save to the boards working in China the expense of bringing to their homes missionaries who are temporarily disabled for work.

Over the Hills to Hinghua

BY MISS EVELYN M. WORTHLEY

MORNING is here at last after a night of much interrupted slumber ; for though the bamboo slats made no mean bed, and the kind chapel keeper had done everything possible for our comfort, a number of rats so took possession of the situation that we were awakened many times by internal warfare, long after the neighborhood quarrel without had broken up. Our coolies had demanded an early start, so the little



VIEW EN ROUTE

“ Peach ” got up and began preparing breakfast at one o'clock ; but we sent him back to bed—rather to the chapel door which he had appropriated for that purpose—and took another nap before our breakfast, by lantern light, of hot rice, sweet potatoes, and coffee.

So we are off. Won't you join us? You may not like the jolting motion of the chair, but you will soon become accustomed to it.

Here's a poor old fellow, dilapidated enough, wearing the remnants of a

foreign hat! He looks at us, like all the other wayfarers we meet, with bulging eyes. What curios we are to them! Many are passing us on the narrow stone path to-day: some carrying loads; some riding in queer little mountain chairs made of simply a seat between two poles, with a swinging stick for a foot rest; and here a mail man, with important red characters on his loose coat, and a cotton bag flung over his shoulder. His step is a bit more business-like, less easy-going, than that of his fellow travelers; this too, like the forlorn old hat, is the touch of the Orient upon the East.

The landscape is not so varied as yesterday. The mountains do not seem so high, nor the valleys so deep. Scores of low hills lie all around us, roughly clad with scrubby pines, like those in barren corners of Maine; but yesterday we rode through beautiful pine forests, and the grand old trees were singing over the same sweet home songs. Here is wheat, stretching far away, with full heads nodding; and close beside are beans in blossom. We just passed a long hedge bristling with cactus, great green century plants in wild and beautiful abundance, the very plants we cherished with such care in America. We are traversing a low, level plain now, with an arm of the sea just visible in the distance. It might be a home scene but for certain striking differences—this mountain at our right, for example, whose jagged outlines show that it was never visited by a glacier; and this huge banyan, just now spreading its mighty arms over us. The telegraph poles give a pleasant touch of civilization, and the large, well built houses surrounded by beautiful orchards look like country mansions in New England. They are made of red brick, arranged in very decorative designs, and remind us a little of the painted houses in rural Italy.

Though we are no farther from Foochow than an hour's trolley ride, we notice marked differences in the people, and their speech is quite unintelligible. The women wear drooping earrings of immense size; all wear aprons and much gayer colors than our people. Many women of the peasant class have bound feet. Yesterday I saw a bound-footed woman wielding the hoe! There is an entire absence of the spiked headdress and hoop earrings our women of the field class wear. We are learning that it is impossible to assert anything positively of Chinese customs or dress which is in any sense universal in its application.

Here is the ruin of a palatial yamen, and we have passed many such,—relics, I judge, of the Tai Ping rebellion. Here is a beautiful temple, richly built in brick of varying sizes; the façade is constructed one third of the way up of granite blocks, fitted perfectly, and as smooth as marble. The Chinese do wonderful work in stone. The roof is curved and fluted, and has a pretty carved cornice. Within are the “three pure ones,”—hideous great

idols worshiped by the Buddhists, and the ugly "guardians of the temple," just as we found them at Kushan. The old, gray-robed priest lights a fire and serves our travel-sore coolies with tea in the same kindly spirit that marks all these hospitable country people.

At intervals along the road, and at every turn,—so frequently that they are by far the most striking thing to the stranger,—we find evidences of heathen worship. Often we pass through little stone "rest houses,"—pavilion-like buildings, usually very beautiful without, each containing seats, sometimes a cooking place, and always a shrine where the wayfarer may perform his



DELMONICO'S

devotions. Very often we come upon a little wayside shrine, with a forlorn old idol sitting grimly within. Do you see that temple on the hill? and yonder, under the banyan, another shrine? Nowhere in the world has the Unseen a mightier hold upon the human mind than in China. These are the constantly recurring proofs of that inner necessity to worship, so deep-seated in all men; for, practical and mercenary as the Chinese are, the supernatural is the controlling force in every life. And while we look with

sadness at these symbols of a distorted faith, they bring to us the thought of the glory that shall follow when every would-be worshiper has found his God!

There, on the mountain side, are two great tombs, made in the artistic horseshoe shape we pass so frequently. Everywhere we see them, here and there, in lonely, quiet places among the mountains, for it is one of the beautiful traits of the Chinese character that they so revere the dead as to choose a lovely spot for their eternal resting place. There is nothing gloomy about these tombs; many of them are so very old that they seem merely a part of the landscape, so that more than once we have picnicked within their hospitable arms without a thought of sacrilege—or spooks. Yesterday we passed a very elaborate grave, which Harriet's poetic soul likened to a Noah's ark, because of the ridiculous stone figures of men and animals standing "by two, by two" in stiff array before the sepulchre.

And just now we are crossing a stream at the entrance of a new village over an exquisitely arched stone bridge—a stream bordered with wonderful banyans that bend their venerable heads far over its singing waters. Oh, ye who boast in the glories of fair America, if you could only have a few glimpses of fine old China at her loveliest!

This must be market day. Such throngs of people crowd about the booths under the thatched straw roofs, where they are selling all sorts of impossible things to eat! Let's go and see what we can find, and escape this posse of men and boys who are pushing up to watch, with stupefied wonder, as my pencil flies over the page! Here are third-rate peanuts in little piles of a dozen or so—you pay one *cash* (one twenty-fourth of an American cent) for a pile. And here are all sorts of things from the sea yonder, except things edible, shrimps, pickled sculpin, perch and squids, the latter fresh, soused or boiled, according to one's epicurean fancy; crabs—a great delicacy and considered a highly suitable solace for invalids; eels, all wriggling, and many nameless ill favored sea creatures whose acquaintance I have never before made and least of all as table companions! For there is no portion of beast, fowl, or fish, and no species, however unprepossessing, that the prudent Chinese can find it in his heart to throw away. Shall we forego these luxuries and betake ourselves to our chairs and clean mince tarts from our own baskets?

Here is another pretty temple—we have passed three in fifteen minutes and half a dozen shrines. In the village just behind us I noticed two little altars for the burning of paper upon which a Chinese character is printed; for the characters are sacred and must not be thrown away. They call the characters "the eyes of the sages," and we often see men with long tongs gathering the fragments of printed paper from heaps of rubbish in the street

corners to burn in these little shrines. They are hired to do this by the government—we are inclined to wish the state would burn the rubbish instead. But there is something splendid in the pride these people have, down to the very beggars, in their own magnificent literature.

This is the strangest city! Anitau, they call it; and nowhere have we seen a city so thoroughly Chinese, without a suggestion of the foreigner anywhere, not even a clock or a five cent box of cigarettes. The walking space between the shops is seldom three feet, and there are such throngs and



CHINESE STREET

throngs of people. And oh, the astonishing headdresses — boat-shaped and fan-shaped, and great coils stabbed with long, gay daggers; and broad, drooping earrings, six inches long; and both men and women wear large bamboo hats, the women's stranded far above their heads by the ornamental spikes and fastened beneath their chins with string. They look so queer that they seem hardly to be Chinese. The shops are in holiday attire, gay with China New Year's novelties, the pretty lanterns, in many curious designs, being the most attractive feature.

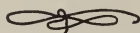
You should have been with us at dinner! Picture Harriet in her sedan in the middle of the street in front of a great temple, and me squatted on a bundle beside her chair; a flat-topped basket between us spread with a white cloth and arrayed with edibles; and close around us—so close that we could hardly move our elbows—a motley crowd of men and women and numberless children, ragged and dirty, poor things, far beyond the imagination of a Westerner. They stood five or six deep, fairly consumed with amazement as we devoured the cold meat and pickles; and never did cold meat and pickles taste so good! One lad's curiosity was rewarded by a little green gherkin, which he tasted, to his unspeakable astonishment, but he was easily won again with a bit of orange. The knives, forks, and napkins, the salt and butter, everything was bewilderingly new; and strangest of all the queer creatures who manipulated them.

After dinner we went into the temple. I saw a poor old lady standing there before a hideous figure, holding his knees and piteously making supplication, while another lighted incense before him. She could not speak a word of Foochow, so I did not learn anything of her trouble, but the sight was something to touch the dullest heart.

The temple was finely built, suggesting to me the buildings of Greece and Rome rather than anything we know in the West. The universal plan of the Oriental house is a colonnaded court with rooms about it, and an inner court; and this in elaborated forms is the type of all our Eastern temples and our better Chinese dwellings. All around the great temple court were beautiful shrines, graced by savage idols made as ugly as possible to inspire fear in the worshippers,—more than fifty in all. The roofs were extremely odd and interesting, though bewilderingly complex, with their myriads of graceful curves and points, carved fish and sprightly dragons. Little wonder that the Chinese think our houses crudely severe in outline.

We have been enjoying a three hours' walk across the fertile plain near the sea, while our coolies rested a little. This February afternoon is like early May at home; there is brilliant sunshine on the glistening fields of wheat and sugar cane; a soft blue haze over the far hills; and from the sea a bracing breeze. Here and there cuddled under glossy banyans is a nest of houses; but aside from the load carriers who pass us now and again the scene is as quiet as a summer Sabbath at home. Just now there are few signs of labor, save the squeaking of a distant irrigation pump, made purposely to squeak for luck as well as for music, but on every hand are evidences of the most painstaking toil. How I wish you could look out over this beautiful country with its finely cultivated farms and thrifty orchards! You would think it a land flowing with milk and honey.

And now in the distance, outlined against the purple sunset, stand the turreted walls of Hinghua. The unmistakable foreign dwellings are there in bold, stern outlines. We pass in through the great gates, and the cordial greetings from hosts of civilians show us at once that here the foreigner is understood and loved. We have come into Christendom again, and it is like getting home.



One Missionary's Fad

BY MRS. MARY C. DODD, TALAS

EVEN a foreign missionary, I suppose, is allowed to have one or two fads to amuse herself with. My fad is not to lead around my pet dog, not to belong to a dozen different clubs, not even to own and manage an automobile. Among other fads, I have one which has stayed by me fully sixteen years, and though old, is still vigorous and hearty. I want to tell you about it, for I shall never give its place up to anyone else, but shall love it to the end of my days.

Sixteen years ago, Mrs. Fowle, one of my associate missionaries, stirred me up to reopen the mothers' meeting in Talas, which had been started many years before, but had been dropped for some time. It seemed a most formidable undertaking to me, a newcomer to the country, a bride of only a year and a half, and unfamiliar with this difficult Turkish language.

I remember distinctly what pains I took with my maiden speech in Turkish, how carefully I wrote it out, and how patiently I studied each word of it. I may have recited it laboriously; I cannot tell you about that; but one of the sisters told me afterwards that they knew I had studied my speech, word for word, and that they were much amused by it. Be that as it may, I know it was a great effort for me. Years of training in that line though have had their reward, for now it is a great joy to me to talk to my mothers, and from a membership of only thirteen or fourteen we have grown to a membership of about sixty, and an average attendance of about eighty women. At our last meeting one hundred women were present.

For many years we met in our own home, but soon we did not have chairs enough, then we borrowed benches from our neighbors; but when we overflowed into the hall, and some had to sit on the stairs, we gave up the benches and sat on the floor, Oriental fashion. But still the number increased, and the air in the two rooms grew so close and heavy that we abandoned the problem of trying to put two people in the place only one should occupy, and moved down to the hall of the girls' school, where we had plenty of

room. But sometimes it was very cold there; but when their feet were cold the women had a remedy which, though simple, was very effectual. They rose in their seat, folded up their legs under them and sat down on them, and the cold feet disappeared straightway. Could you, with your Yankee ideas of economy, and your ingenuity, devise any better or cheaper plan?

Our Mothers' Society here is an offspring of the Union Maternal Association in America. The association knows us by name, for every year we not only receive a kindly, hearty word from the foreign secretary, but we also send a report, with a bundle of salutations added to it, to the society, and extracts from the report are printed in the yearly pamphlet issued by the association. We have our constitution and a regular enrollment of members. We would have more than sixty members if we were not so particular about regular attendance. If for three successive meetings a member is absent without giving us any excuse, her case is examined into, and if no sufficient reason is found for her absence her name is dropped from the list. We have a trial list of new members, who are enrolled on our books if they can show a regular attendance for several months.

Last year we had thirteen who were present at every meeting during the year, one of them being a resident of a village several miles away, who came through rain and snow and through perils by land. A number more had been absent only one day. Fully half the members are non-Protestants, who, when they first came, stole through unfrequented back ways to our house, and returned the same way, in fear and trembling, trying not to show in their faces even that they had been to a Protestant meeting. Now they come boldly and depart boldly, and are even willing to be enrolled in our Prayer Roll Book right next to the Protestant names. Even when the Armenian priest of this large Armenian church near us thundered against our meetings, and when he tore the Prayer Roll Book in pieces, and forbade the women to attend the meetings, telling them it was a shame to have their names enrolled with the Protestants, they answered back that if he would give them advice about training their children they would come to hear him, but as long as Mrs. Dodd helped them as much as she did they would go to hear her. They, too, are as regular in attendance and as anxious to have their names kept on the list as the Protestant women.

Our Prayer Roll Book is a book containing the names of the mothers with their children. Each month has three or four names under it, and we, the members, pray for the women on the list month by month. We have a secretary, the wife of our pastor, who is a very enthusiastic supporter of our society. She and I try every month to call on the women for whom we pray, and in that way we are able to call on all the mothers once during the year.

When I tell you that most of the women have no clocks, and that according to their calculation their days are thirteen days behind ours, you ask "How do they come at the right hour and on the right day? Why are they not coming any hour and any day?" We have to take that into account and plan accordingly. We have the subject and the time announced from the pulpit for the Protestant women, but how do we reach the Armenian women who are not found in our audiences? For them we have a committee of five or six women living in different parts of the town, who give out every month invitations to their neighbors written in my name, and in both Armeno and Graeco-Turkish. We have both Greeks and Armenians in our meetings, so must have the invitations written so that both classes can reach them easily.

But there is still one question unanswered. How do the women know the hour, even if they do know from the invitations, when the day is? Some hear the Protestant church bell, which is rung a half hour before the time but most of them have a clock which never fails them except in cloudy weather; a clock which we ordinarily do not study deeply enough to know by it the hours and minutes, but which the Oriental women are very familiar with. Is not the sun a good timepiece to those who study it closely? As I said before, it is a great delight to talk to these women, and I feel the inspiration of an attentive audience when I stand up to address them. They do not seem to object to having their faults laid bare, and the more I show them their follies and weaknesses the more they seem to appreciate them. It has cheered my heart many a time to see the attention they give me, and it almost daunts me to see what respect they pay to my words. After a talk on superstition one day one of my women was discovered putting a charm into the fire. She had worn it for many a day to keep off "The Evil Eye," but after the talk was so ashamed of yielding to such superstitions that she secretly tried to destroy the charm. It was rescued from her and brought to me, and I prize it as a trophy.

Every year we have our annual meeting, when the officers are elected and we try to start afresh for another year. For the last two years we have given the women an entertainment. The men have so many of the good things of this country that we all like sometimes to give the women some treat just for themselves, and not let a single man join in it. It was a delight to see the heavy faces light up as they listened to the two American girls singing lullabies to their dollies, and as they looked at the wee tots standing in a row with candles in their hands, singing a Christmas carol. They did enjoy it all so much, but to be frank, I think they enjoyed as much, if not more, the treat of tea, candy, and doughnuts we gave them afterwards.

We have just started a small circulating library for them, and they enjoy that very much. They loan the book to their friends, they copy out extracts, and they are loud in their praises of this and that book.

To help the outside stations we send out a monthly letter, which is very heartily received, and read and reread.

So we are striving to raise the standard of the family life, to teach the mothers the responsibility they owe to their family, and to make the home life a sweet, blessed thing. Our prayer is that these mothers may become devoted, Christian mothers, training their children in the knowledge and love of the Lord.



Missionary Letters

JAPAN

Every word from Japan is interesting in these days of excitement, and we extract some sentences from a letter from Miss Colby, written at Osaka, June 18th. Speaking of her school she says:—

You probably know that the trustees of this school are all Japanese, three of them pastors of the three largest independent churches in the city. They and not the missionaries have charge of the school. We missionaries and Japanese all pull together to keep the school going and out of debt, and it has been a long, hard pull. If this terrible war is of long duration I tremble for the future. . . . It may interest some to know that for some time the wide-awake mayor of Osaka has sent three daughters to our school. Although our buildings are old and unsightly, still we have light, air, and shelter. I have charge of the music in the school, and that means not merely teaching singing to our more than two hundred girls who come to us absolutely ignorant on the subject, and giving lessons on the organ or piano to thirty or forty more, but also raising money by concerts. This means a tremendous amount of hard work, and our girls are supposed to be ready to sing for the large meetings, and always in the churches. I am very enthusiastic over this work, and feel that under whatever conditions the girls may be placed in after life they will never wholly forget these beautiful hymns in their mother tongue. They are always singing them. Although we lack many things essential to a good school, our girls are bubbling over with laughter and song. They are very thoughtful, too, and they are hearing Christian truths all the time.

Oh, this fearful war! The soldiers from the north all stop here to eat, and there is always a large number recruiting and drilling here. When a man is called to the war he has to drop everything. The common soldier

receives only a few *sen* a day for tobacco, and his family are left to their own resources. Most horrible stories are told of the suffering this sometimes causes, but I will not pass them on.

Miss Cornelia Judson, who is at home on furlough from Matsuyama, Japan, writes of the growing needs of the work in Japan:—

We used to think that the missionary would not be needed much longer in Japan, but the tremendous opportunities for the expansion of the work and the oft-repeated cry from the Christians of so many cities in Shikoku, "Come over and help us," make one feel as if we would work together with the Japanese less and less as foreigners, more and more as Christians.



SOMEWHAT AMPHIBIOUS

brothers and sisters, for two or three centuries yet. What a great thing it will be for Asia when there is such an army for Christ in Japan as there is for the Mikado!

I send a little photograph, just because it is rather amusing, of myself sitting in a jinrikisha, just leaving the city of Saijo. You will see that I am going out into the water. In the near foreground is a rowboat belonging to the high school, in which some high school boys are waiting to convey me to the steamboat, half a mile or more further out. The bay of Saijo is so shallow that large vessels cannot come within half a mile of the city, and when the tide is low, as it was at this time, one has to be carried out in a jinrikisha to the rowboat. The boys in the rowboat are students of the

Bible, a class gathered by a very earnest young teacher in the high school who is a Christian. These boys come to me almost every day when I am in Saijo, and we have had many Bible lessons together. They are a very promising group. The man standing next to the jinrikisha is Mr. Okamoto, and the woman next in the same line is his wife. Just behind them, her head appearing between them, is a lovely old Christian woman.

Mr. and Mrs. Okamoto are the evangelists in charge of the work in Saijo and in a village about five miles away called Komatsu. Mrs. Okamoto is one of the best Bible women I have ever known. The four girls just beyond her in the picture are members of her *Ai no Kwai* (Loving Society). *Ai* means love and sympathy. She has gathered twelve girls of between seventeen and twenty-two or three years of age—some two or three are young married women—into the society. They meet every week to study the Bible with her. She also teaches them a little cooking and sewing. She also has a Sunday school which meets in two divisions; the older children in the afternoon, the little tots in the morning. There are about eighty children in the two divisions, and they are devoted to their teacher. Mrs. Okamoto loves every one of these children as if they were her very own, and the children respond with the warmest affection, and many of them obey her better than they obey their own mothers. Her house is opposite the city courtroom, and the neighborhood people call her house "the children's court." The children bring their little faults committed among themselves and their quarrels to her for settlement, and always seem satisfied with her verdict. Her influence over the children and girls and the mothers of them all is most remarkable. Many young men and even high school teachers also come frequently to consult her.

When we can place such a Bible woman as this in every town and village there will be no doubt about Japan's being won to Christ.

TURKEY

Miss Graffam writes from Sivas:—

We are very thankful to see a good deal of spiritual earnestness among the girls. Three are to unite with the church at the next communion, and this has set the others to thinking, and I know several more would like to come with them. The Christian Endeavor Society which we started at the beginning of the year has proved a great help in bringing the teachers and the kindergarten training class and the younger girls together. Our first teacher is to be married next year and it will be a great loss. Both of the two high school teachers came when I did and are lovely Christian girls, but I shall lose them. We cannot keep that kind long.

Miss Esther B. Fowler, of Sholapur, writes from Iahableshtar, India, May 13th :—

I am glad to testify to the faithfulness of Sur Irabai and Sulochanabai, who by their untiring faithfulness have helped me to keep the boarding school up to the standard. Sulochanabai has written to me here that she wants me to tell her how she can help me more and more the coming year, that she may do all she can to relieve me. Such Christians are a great testimony to the good missions are doing in India.

The progress of my two Hindu girls' schools has been hindered by the plague. The plague was very bad in the Sadar, and the schools were closed, and some of the pupils have died. The people have been in a very thoughtful frame of mind and have recalled and thought upon the words which they have heard in the Sunday school, which were spoken not for the children only in the Sadar, but also for the parents. They have all been very glad to have the teachers come and talk to them and they have lost their desire to sacrifice to the gods for the stay of the plague. One of the brightest little girls there died of the plague. She was singing some of the songs she had learned in school almost to the last. Have I written you of my blind man there? He too, died of the plague. I went to inquire about him and send my salaam to him the night he died, and they said he was calling upon God to the last. I hope it was in faith, and that God took him to himself. I shall miss him and the little girl from the school very much. The blind man was nearly always present, and I had many talks with him about Christ and his salvation and love. I always used to put my hand on his head when I said salaam as he could not see, and he always seemed so glad when I came to the school.

I am rejoicing much over my new schoolhouse out at Muligav, six miles away from Sholapur. It was finished a short time ago, and many new children are coming to the school. All the people in the village are very much pleased with it, and I hope it will be a real beacon light in that little town of darkness. Only one Christian family is there besides the teacher's. His wife is working among the women, and through the means of a doll—a marvel to them—she has had a cordial welcome among women who from caste principles would have had nothing to do with her, but they are most interested to see the doll, and then she talks to them and tells them Bible stories.

My little weaving industry has been so encouraging of late that I am now putting up a building for it. We have just been experimenting in a chupper. It has been a blessing to have a place for girls who could not go on in school; if they were turned adrift it would mean their ruin. Now some of them are working, making very nice lugadis, and I hope to be able to clothe the whole school with the work of their hands; that is, the big girls. When

I go back I am hoping Mrs. Harding will take charge of my two Hindu schools, as I will have to look after the Bible women. This will be entirely new work for me, as I have had no experience in this line of work. I shall be glad of the experience, but rather dread taking up new work now. I am looking forward with pleasure to the thought of having Mrs. Harding and that dear little baby with us in Sholapur. He is such a dear, sweet baby; I am sorry for Miss Gordon in losing him, but I am hoping it will be the means of having a visit from her in Sholapur, as she has never been to Sholapur yet. I am dreading to go back without Miss Harding; I shall miss her so much. We have been like one in everything, and I shall feel as though part of myself is gone. Our lives have been in almost perfect harmony with each other, and we have had such good times, which has helped us much in our work.



The Progress of the Kingdom

Among the Jews.—The London Society for the Propagation of the Gospel among the Jews reports 212 workers at 51 mission centers in Europe, Asia, Africa and America. Most encouraging news comes from North Africa, the seed sown faithfully in Tunis for many years now coming into fruit; hundreds of Jews in Abyssinia are earnestly seeking the truth and in two places there were from 300 to 400 converts. Congregations of over 100 Jews gather at the mission services in Persia, and 400 come to hear the gospel in Damascus. The Mildmay Mission has sent out all over the world more than a million Hebrew and Jargon New Testaments.

St. Louis has 50,000 Jewish inhabitants, and during the Exposition many thousands more will gather there from all parts of the world. Well-known ministers and laymen of the city have organized an evangelistic committee for work among the Jews at the World's Fair and Hebrew ministers and missionaries from other parts of our country are co-operating in their effort. Gospel meetings are held, the tidings of personal salvation in Christ are proclaimed in personal conversation, and much Christian literature distributed among the Jewish visitors who gladly receive it. Similar efforts at the expositions of Paris and Berlin were blessed with great success.

The Neglected Continent.—In 1899 a band of young workers sailed from Australia to try to reach the neglected millions of South America. They have worked mostly among Spanish-speaking people in the Argentine Republic and have now a flourishing school and mission about sixty miles north of Buenos Ayres, the capital. They have also circulated many Scriptures, in conjunction with the American Bible Society. One of the pioneers,

a Mr. Allan, has felt from the beginning that his work would be among the Inca Indians. These are the descendants of those famous races with a high degree of civilization who held a large part of South America when the Spaniards conquered it four hundred years ago. There are 3,500,000 of these pure Indians who all speak the Quechua language. Last year Mr. Allan, with two associates, journeyed for six months in Bolivia, carrying Bibles on pack mules, selling a considerable number, and spying out the land to commence a mission among the long-neglected Incas.

Africa.—The *Central Presbyterian*, of Richmond, Va., says: "The largest church and the largest congregations in connection with our general assembly are not in America but on the Congo River in Africa. The membership of our two churches there is over 2,000. The attendance on each church is upward of 1,000—sometimes 1,500 or more. When a native African from that region attended church services here, with 100 or 200 present, his remark was, 'The people of America do not go to church much.'"

Zululand.—The *Missionary Herald* says that the native force of the Zulu mission, consisting of 531 preachers and teachers, draws no part of its support from the American Board. Of the 23 churches in the mission, 18 are self-supporting, and the others are supported by the natives. Of the 67 day schools, 18 are self-supporting and the others are maintained by the natives and by government grants.

The French mission to the Basutos is one of the most successful in South Africa, having now a total of more than 20,000 converts in a population of 200,000. But still a large number of people are lying in abject heathenism, especially in the more remote and mountainous districts. In one parish 440 children attend school, fully three fourths of them being from heathen homes—a fact full of promise. The educational and industrial work among the Basutos has been of the greatest value, and has raised them to a remarkable degree of intelligence and prosperity. Nearly 13,000 children are in the mission schools and the educational work is carried on entirely in English.

Filipino Women.—In the Philippine Islands women mingle freely with men in all kinds of gatherings, be it in church processions, at the markets, or at the cock-pit. Many women carry on business quite independent of their husbands, and they are often the mainstay of the family. It is easy to see, therefore, that missionary work for women and children has developed very differently in these islands from that in India, China or Japan. Here the women, almost from the first, have attended all meetings with the men, and the development of the Christian life has been through the regular church services, prayer meetings, Sabbath schools, Bible classes and Christian Endeavor.

China.—Dr. W. A. P. Martin, in a recent address, said of the present temper of the Chinese: "Education, education is the cry that comes up from all quarters. Sixty schools were opened in Wuchang last week, and seventy near Peking a few weeks ago. For want of competent teachers of their own the Chinese are seeking light from Japan. This is a pale and feeble light in comparison with that shed abroad by our mission schools."

One of the China Inland missionaries says of his field in West China: "Numbers are seeking for the truth and wishing to join the church. Scarcely a day passes without someone coming to see me with this definite purpose. Most of these are men of the tradesman class, between twenty and forty years old, and they buy Bibles, hymn books and prayer books and are ready to place themselves under instruction. Our little makeshift church is filled to overflowing every Sunday, and fifty men and from ten to twenty women attend the weekly Bible classes."

A New Helper.—Basket ball is a missionary agency. A teacher in the Friends girls' school (English) at Tung Chwan in Yunnan, China, says that the Chinese girls are wild over it. Four of the girls have unbound their feet, two are unbinding, and others are trying to get permission from home to do likewise. The enticement of the game has done what no amount of exhortation could have accomplished in the way of setting free these young women bound by Satan these many years.

India.—During the last ten years the irrigation canals have increased in mileage from 9,000 to 43,000, and now water 30,000,000 acres. Even yet a vast quantity of water runs to waste, while crops are withering and dying from drought. Of more than 100,000,000 Hindu women less than 500,000 can read and write, and of Mohammedan women in India only one in 300 can read.



What Answer?

A CHRISTIAN woman of Foochow, when in England, visited a cathedral. Noticing the date upon the oldest part of the building, she exclaimed: "What? do you mean to say you were Christians all those years and you never told us?" Is it any wonder she asked the question? We speak with disdain of the lethargic condition of the Chinese. What do you think Christ would say of our condition? We are the lethargic people, living in a torpor of selfish indifference. "Do you say the Chinese are not worth saving?" Men of wisdom say that in all the annals of the Church there never has been such heroism known as that shown by the native Christians during the Boxer massacre. The influence of our high civilization is being felt in China, and she in turn is feeling among us for that which has made our civilization what it is. She is knocking at our doors, entreating us to give her the light for her darkened empire. Will you give her at least one ray?—*Record of Christian Work.*

JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

To give light to them that sit in darkness—Luke i. 79

Helps for Leaders

TWO THOUSAND DOLLARS FOR JAPAN FROM THE CHILDREN

BY MISS HELEN S. LATHROP

IT is our custom to ask Junior Endeavor Societies and Mission Circles each year to supply the funds for some special item of our unappropriated work. For several years now a most urgent request has come to us from Japan for funds to use in evangelistic work, the full extent of which the Board has never been able to grant. There can be no greater interest to bring to the children just now, and no greater need for them to meet, than this eager call for the preaching of the gospel in Japan. In many ways it was an advantage to have them working for the girls' school at Diongloh, during the same season that the United Study text-book on China was holding the attention of women's societies, and we consider it fortunate that the use of *Dux Christus* will doubtless bring forth material full of valuable help to the leaders of children's work.

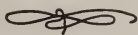
Special material has been prepared by the Committee for Young People's Work. The "Twelve Lessons on Japan" will furnish a good outline for the season's meetings for the Mission Circle. The topics for the six missionary meetings included in the United Topics for Junior Endeavor Societies the coming year will be on Japan, and in the *Dayspring* for the months when they come will be printed an appropriate program. A leaflet has been written "What Our Children can do in the Land of the Rising Sun," telling of the forms of work for which the money will be used, with a list of books and references to the *Missionary Herald* and *Life and Light* and *Mission Dayspring*, furnishing rich resources of information. A charming little illustrated appeal from Japanese to American children, is printed on Japanese paper, imported, so that it is the real thing. This is to be put into the hands of the children as far as leaders can reach them.

For most of the buildings which the children have provided, we have issued individual share cards, so that each child might own a certain part, but for this fund large certificates only are to be had. Any society giving

five dollars or more, will receive a Japanese paper hakama, or wall banner, written in character by a young man in Boston. The English translation is also given, and at the bottom of the scroll are crossed the civil and naval flags of Japan, making a very effective banner to hang upon the wall.

A novel method has been planned to collect money for one of these certificates. We have pictures of the great Buddha of Kamakura, twelve by sixteen inches, done in simple outline and colored. They are intended to be put upon the wall of the Sunday school room or place of the children's meeting, and to be covered over with silver money. As money itself may not safely stay pasted upon the wall, disks should be cut from silver paper just the size of nickels and dimes, and the children be allowed to put these on the Buddha, corresponding to the money they bring. As silver paper can not properly represent copper, cents should be saved and changed into silver money to bring. It can be made a very telling object lesson of how the silver of Christianity can blot out the idols of heathenism. Silver paper can be bought in sheets, and with a small tube of paste and a box to hold the money, completes the idol extinction outfit. All the material mentioned can be procured at the Board Rooms. The Buddhas cost ten cents a-piece.

Almost a quarter of the two thousand dollars was pledged at the children's festival in May, and we hope that before the spring comes again, the whole sum may be ready to help carry the story of Christ's love to waiting hearts in Japan.



OUR WORK AT HOME

A Symposium: "Favorite Missionaries"

"Who through faith subdued kingdoms, wrought righteousness, obtained promises."

BY MRS. JAMES L. HILL

THIS number, on the program of the June meeting of the Essex South Branch, was successful beyond the expectation of those who planned it. The theme proved to be inspiring. It called out a spontaneous and warm-hearted response from an unexpected number of women. It prevented self-consciousness and embarrassment. We forget ourselves when we speak the praise of those we love. There is no fear of

failure, for "Love never faileth." The love, also, made the brief addresses really eloquent, for the words came from the heart. The number of heroes and heroines who have made themselves favorite missionaries was surprisingly large. Each participant was so sure that her own bright particular star was the chief light in the dark countries, that the audience were amazed at the splendid galaxy of luminous lives that were brought into view, and yet as each name was mentioned there seemed to be an unspoken assent to the right that this person, also, had to be placed in the list of worthies. It seemed like a modern illustration of the eleventh chapter of Hebrews.

The reasons why the different missionaries were favorites were very varied. Personal influence, uplift, inspiration, help in one's own Christian life, achievements, sacrifices, devotion, nobleness, unselfishness and constant heroism were shown to be just cause for admiring our loved representatives on the foreign fields. A little biography, though very short, pointed out the salient characteristics of each favorite with great force and truthfulness, for the speakers were telling only of those whose lives they had appreciatively studied and affectionately understood. When a lady wished to pay a tribute to a missionary already mentioned she spoke the dear name again, and gave as her reason for choosing this one as her favorite something so different from the earlier encomium that it seemed like a second volume of a fascinating biography, even better than the first book. The living and the dead, those on the field and others resting at home, men and women, seemed to be brought into close personal touch with the responsive audience.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." A most fitting and felicitous turn was given to the symposium, at the close of the too short half hour, by Mrs. Capron, herself a favorite missionary with so many, when she said, "Would you like to have me tell you how you may become favorites with the missionaries?" And then from her own rich experience, and from her even richer mind, she brought forward such suggestions of helpful, appreciative letters, of affectionate messages, of words fitly spoken, of Christmas remembrances, of prayers and supplications, as opened a new vista of possible fellowship with the Lord's laborers on the distant harvest fields. When she related how she had been cheered and encouraged and strengthened by a Christian woman whom she had never seen, but had never ceased to love, we felt that if she, with her great reserved strength, could be thus reinforced by an obscure co-laborer, it might be true of many favorite missionaries, "that they without us should not be made perfect."

How to Interest the Younger Women in Missions

BY IDA V. KENT

THE question often comes up, "How to interest young ladies in the missionary meeting?" *LIFE AND LIGHT* is always trying to answer that question. Perhaps the following suggestions thrown together in a new form may give help to some despairing leader of a decadent society. They have all been tried in our auxiliary and proved successful.

First and foremost: Personal work; using one's influence. Invite each young woman in your church or circle of acquaintance to the meeting.

2. Persistent asking; if she does not come this time or this year she may the next.

3. Give each one a part to take. This makes her feel that she belongs and is needed.

4. Make the meetings interesting. By all means use the books in course of the United Study of Missions.

5. This requires a leader who is thoroughly in earnest, interested in missions, and willing to read up ahead of the lesson and keep abreast of the times.

6. The leader needs to take pains in preparing her program, to plan for it, and pray over it. She has to study her constituency as well as her lesson, so as to fit certain topics to certain individuals as far as practicable.

7. In one society it has been found to work well to take several short topics, allotting two to five minutes to each. Some will read a story well; others will be willing to read over a story and tell it in a few words. Some like biography or history; others are most at home in current events.

8. It needs missionary magazines and standard books on missions from which to cull the best thoughts and most accurate information.

9. Above all it needs prayer. Daily prayer by each member at home for the society and the work of missions, and prayer in the meetings.

10. Summing up, it takes, prayer, study, work, and consecration.



Our Daily Prayer in October

WE are apt to forget, now that the present pressure of famine has gone by, that little orphan children cannot support themselves in India any better than in America. Thousands of helpless little ones must be for several years yet under the care of our missionaries, and they will need our prayers and our gifts.

With the care of Bible women, of blind orphans, of industrial work, and many special calls, Mrs. Winsor's days are filled to the last minute. The girls' boarding school at Sirur enrolls 192 pupils. The industrial training is fitting many to gain their own livelihood; they need also to know Him who said "I am the life."

Miss Fowler, not strong, has care of 179 girls in her boarding school, and oversight of day schools where about 400 boys and girls are taught. Miss Harding is now in this country for much needed rest. Nearly 5,000 children gather in the day schools, which are cared for by our Marathi Mission, and so a touch of the gospel is carried into many homes.

The themes suggested for the week October 9-15 should command our sincere and fervent petitions. "More things are wrought by prayer than this world dreams of."

Turning to the work in Spain, we still are burdened with a sense of irreparable loss, and it is a comfort to lift our prayers for the school which owes its life to Mrs. Gulick, and for her home so sorely bereft. Mr. Gulick is director, as the head of the corporation, while Miss Webb, long associated with the school, is now its principal. Miss Page and Miss Bushee are experienced, devoted teachers, who rejoice in leading their pupils to the highest knowledge. Our mission to Spain has now eight organized churches, seventeen preaching places, and nearly nine hundred pupils in its day schools.

In these history-making days our thoughts turn often to Japan, and we know that our workers there must feel the strain of great excitement and anxiety. Mrs. Clark is now in this country at Oberlin. Mrs. Olds, daughter of Dr. J. D. Davis, of Kyoto, is renewing her early knowledge of the language, and as far as possible is helping the work among women. Mrs. Pettee finds new opportunities for work as the troops pass through her city, and she comes closer to the Japanese women of high position as they work together for their country. Miss Adams and Miss Wainwright are engrossed with a never-ending round of city missionary work, neglected children, squalid homes, and forlorn outcasts, all blessed by their devoted care. Mrs. Curtis is an energetic and most successful worker among women when her somewhat uncertain health allows. Mrs. Newell, with her husband, has recently removed to Matsuyama, where a great need awaited their coming. Miss Brown has recently married the native pastor of the church in Hakodate, and so enters upon a new field of usefulness. Miss Gulick has had long experience among the women, and her influence has grown with the years. May she see abundant fruit of her labor.

Books on Japan

BY MRS. JOSEPH COOK

IN my own library at Cliff Seat I find the following books on the country which is occupying the interest of the world at present, and to which mission study classes and women's auxiliaries of all denominations are to give special attention for a year to come.

Three stately quartos, of more than five hundred pages each, give the narrative of Commodore Perry's expedition to the China Seas and Japan in the years 1852, 1853 and 1854. The record is compiled by Francis L. Hanks, DD., LL.D., from the original notes and journals of Commodore Perry and his officers, under his supervision and published by order of the Government of the United States.

These books contain maps and numerous illustrations, some of them rather rude wood cuts, and others full paged, beautifully colored pictures of places and people. The style of narration has the vividness and picturesqueness which is usually found in a daily journal kept by an accurate observer of literary ability.

Astonished as the civilized world is with the progress the Japanese have made in half a century, it is of deepest interest to see this early record of manners, customs and characteristics when they were still a hermit nation. When we remember how their reticence has baffled newspaper correspondents during the present war, it is edifying to read Commodore Perry's statement: "Notwithstanding the Japanese are so fond of indulging their curiosity, they are by no means communicative about themselves. They allege, as a reason for their provoking reserve, that their laws forbid them to communicate to foreigners anything relating to their country. This silence on the part of the Japanese was a serious obstacle to acquiring minute information."

Undoubtedly, the American Board has these books in its library and a most profitable day could be spent examining them.

William A. Seward's *Travels Around the World*, edited by his niece, Olive Risley Seward, *Around the World with General Grant*, by John Russell Young, and Dr. and Mrs. F. E. Clark's *Journey Around the World* in 1894, contain passages on Japan and the Japanese from the diplomatic and philanthropic point of view which give one remunerative reading.

One chapter in Joseph Cook's *Orient* entitled "Japan, the Self-Reformed Hermit Nation" epitomizes many conversations with educators, missionaries and alert Japanese students who had been attracted to Mr. Cook by his lectures in Japan.

Murray's Handbook for Travelers in Japan, when compiled by such scholars as Basil Hall Chamberlain and W. B. Mason, is not to be thrown one side as merely a guide book.

Mr. Chamberlain is emeritus professor of Japanese and philology in the Imperial University of Japan, and his co-worker was, for a time, connected with the Imperial Japanese Department of Communications.

Professor Chamberlain's *Things Japanese* is a mine of useful information and should be used by a traveler in Japan in connection with Murray's *Handbook*. Twenty years ago, before either of these books was published, Dr. Griffis' *Mikado's Empire* and Isabella Bird Bishop's *Unbeaten Tracks* were invaluable guide books and are still peerless in their way.

To see Japan and its people with the eyes of the man of the world and esthete Sir Edwin Arnold's *Seas and Lands*, Henry Norman's *The Real Japan*, Finck's *Lotus Time in Japan*, and Lafacadio Hearn's *Out of the East*, are fair representatives of books of that type.

Charles Lanman's *Leading Men of Japan*, although published twenty years ago, acquaints one with the pioneers in the intellectual and 'spiritual renaissance of the Sunrise Kingdom.

Japanese Homes, by Professor Morse of Salem, is a sumptuous volume copiously illustrated.

One of John Murray's London publications is a work in two volumes by Sir Edward J. Reed on *Japan—Its History, Traditions and Religions*, with the narrative of a visit in 1879.

No more illuminating books have been written on certain phases of social life than those by Alice Mabel Bacon on *Japanese Girls and Women* and *A Japanese Interior*. Miss Bacon early became acquainted with a Japanese girl by the presence of Stematz in the family of her father, Rev. Dr. Leonard Bacon, of New Haven, Conn., and her two visits to Japan, during one of which she taught in the Peeresses School of Tokyo, make her eminently fitted to understand the point of view of the refined and intelligent Japanese woman. The book on *Japanese Girls and Women* is dedicated to "Stematz, the Countess Oyama, in the name of our girlhood's friendship, unchanged and unshaken by the changes and separations of our maturer years."

Joseph Hardy Neesima, one of the most distinguished propagandists of Christianity in Japan and first president of the Doshisha, was fortunate in having as his biographer Prof. A. S. Hardy, the son of his benefactor, Alpheus Hardy of Boston. Interesting sketches of his life have also been furnished by J. D. Davis, D.D., of Kyoto, and Miss McKeen of Andover, who knew Neesima as a Phillips Academy boy.

For young people Edward Greey's *Young Americans in Japan, The Wonderful City of Tokio*, and *The Golden Lotus* will be found full of interest.

Our missionaries in Japan have added not a little to the literature concerning this country. The illustrated Annual Reports by Rev. Drs. Pettee, De Forest, Gordon and others are records of the progress of Christ's kingdom and are fascinating as any romance.

Rev. J. L. Atkinson devotes a volume to *Prince Siddartha*, the Japanese Buddha.

Rev. M. L. Gordon, M.D., that saint and scholar, whose death in the midst of great usefulness is one of the mysteries of Providence, wrote a book on *An American Missionary in Japan*, which was praised by the hypercritical *New York Nation*. Sidney L. Gulick's recent work on the *Evolution of the Japanese* is a psychological study of exceptional value. Otis Cary's *Japan and its Regeneration* has been used as a text-book in mission study classes.

There has just been published in Yokohama, for the Standing Committee of Co-operating Christian Missions, a most valuable pamphlet of 245 pages, compiled by Daniel Crosby Greene, D.D., entitled, *The Christian Movement in its Relation to the New Life in Japan*. Dr. Greene, a veteran and most scholarly missionary of the American Board, is admirably fitted from his long residence in Japan to discuss this question, and his opening chapter on International Affairs is of special value.

Educated and Christian Japanese have made some unique additions to literature, and their knowledge of English enables them to make that language the vehicle of their thought.

A Modern Paul in Japan, by Ginzo Naruse, is an account of the life and work of the Rev. Paul Sawayama, whose early death cut short abundant labors for Christ and his kingdom on the earth.

The Japanese Bride, by Naomi Tamura, of Tokyo, who has visited Northfield this summer, was such a frank criticism of the customs of his country regarding marriage, that the book was suppressed by the government.

Tel Sono, the Japanese Reformer, is the autobiography of a somewhat aggressively advanced Japanese woman.

How I became a Christian, by a "Heathen Convert," is a pamphlet by K. Uchimura. He naively states in the preface that having often been asked at public meetings in the United States to tell in *fifteen minutes* how he became a Christian, he takes the opportunity of speaking more at length on the subject in print.

A young Japanese poet, Yone Noguchi by name, who writes English poetry with a charming Japanese accent, has published a little *brochure*, *From the Eastern Sea*, which has been warmly praised by *litterateurs*. George Meredith, Thomas Hardy, Austin Dobson and Andrew Lang, speak most kindly of the poems. When Thomas Hardy tells of being "much attracted by the novel metaphors and qualifying words," we are reminded of the phrases, "We sat in the evening of shadow and supper smell" or "Her beautifully powdered neck bent in prayer," which is certainly a curious combination of the physical and spiritual.

A set of half a dozen Japanese Fairy Tales, sent to us by Dr. Verbeck, of

Tokyo, are specimens of the beautiful work on the crinkled Japanese paper, both in illustration and type, which a native publishing house can issue.

Much valuable information regarding the native religions and the progress of Christianity in Japan can be gathered from the *Report of the Ecumenical Conference*, held in New York City in 1900, and also from the published papers given at the *World's Parliament of Religions*, held in connection with the Columbian Fair at Chicago in 1893, and edited by John Henry Barrows.

Dr. Dennis' *Christian Missions and Social Progress* contains many references to Japan along sociological lines.



Sidelights from Periodicals

The Far East, published by The Far East Publishing Co. of New York, is an attractive periodical recently established by Japanese in this country for the purpose of familiarizing the American people with the civilization of the East. This novel purpose cannot fail to arouse interest in the early numbers as they appear.

JAPAN

George Kennan in *The Outlook* for August 13th and August 27th gives a most interesting description of an expedition to the naval and military bases in Japan, to which he was invited by the Japanese government. The light which it throws on the skill and thoroughness of modern Japan is most significant.

"Japan's Price for Peace" in *The Outlook* for July 16th presents the probable demands which will be made if Japan is victorious.

The August number of *The Review of Reviews* reports an interview with Baron Suyematsu on "The Aims of Japan," which is interesting as showing the Japanese point of view in this war making.

The Century for September contains an illustrated article on "Japan's Highest Volcano."

The Churchman for August 6th contains a finely illustrated article on "The System of Education in Japan," by the Japanese minister to the United States. Coming from such a source it must be authoritative and well worth reading.

CHINA

The August *Century* in an article on "Summer Splendor of the Chinese Court" describes a reception given by the Empress Dowager. The account is most interesting, and the illustrations charming.

TURKEY

The North American Review for August contains an article on "Obstacles to Reform in Turkey."

E. E. P.

Annual Meeting

THE thirty-seventh annual meeting of the Woman's Board of Missions will be held in Union Church, Providence, R. I., on Wednesday and Thursday, Nov. 2 and 3, 1904. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 1st.

The ladies of Providence will be happy to entertain all regular accredited Branch delegates and lady missionaries during the meeting. All such desiring entertainment are requested to send their names to Mrs. Preston B. Whitmarsh, 44 Arch St., Providence, R. I., before October 3d. For delegates and others wishing to secure board, suitable places at reasonable rates will be recommended on application to the above address. Reduced railroad fares have been secured on the certificate plan, a fare and a third for the round trip. Circulars in reference to it may be obtained from Miss M. T. Caldwell, 704 Congregational House, Boston.



Suggestions for Auxiliary Meetings

TOPIC FOR NOVEMBER

THANK OFFERING MEETING

THIS annual service for giving of thanks and for bringing gifts as tokens of our gratitude should be one of the most joyful and helpful of the year. It must rest ultimately with each leader to make it such. How heavy the burden these leaders bear, and how great their privilege!

To send a personal invitation to each woman who is a member of the congregation will be a task, but it will be worth while, and some of the young people will be glad to help in such work. This note should ask each one to bring a text or stanza of a hymn expressing her own thought of gratitude, and if someone can find it in her heart to tell of personal mercies the interest of the meeting is much increased thereby.

Each leader can, if she will, arrange a responsive service from Scripture and hymn book, adapting it wisely to the needs of her own society; or helps can be obtained from the Board rooms. A beautiful service was given in LIFE AND LIGHT for October, 1903, and probably the monthly lesson leaflet for November will contain another.

Let us strive to make our gifts an offering, brought most devoutly and gratefully to the Giver of all, that so we take more of the love that is ever pouring itself out for us.



Woman's Board of Missions

Receipts from July 18 to August 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

NEW HAMPSHIRE.

Hopkinton.—A Friend,

40

New Hampshire Branch.—Mrs. Allen L. French, Treas., Concord, Aux., 22; Laconia, Aux., 26; Lebanon, Aux., 15.50; Milford, Aux. (of wh. 3.50 Th. off.), 40.07; Mt. Vernon, Aux., 23; Nashua, Aux.,

82.90; Northampton, Aux., 42.88; Oxford, Aux., 23.50; Pembroke, Aux., 2.50; Salmon Falls, Aux. (25 of wh. const. L. M. Miss Sarah Frances Holden), 29; C. E. Soc., 2; Tilton and Northfield, Aux., 35.30; Walpole, Aux., 30,

374 65

Total, 375 05

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Barton Landing, in memory of Mrs. Hannah Jones Johnson, 5; Bellows Falls, First Cong'l Ch., Jr. C. E. Soc., 2; Brattleboro West, 7.36; Enosburgh, C. E. Soc., 1; Fairlee, 9.70; Franklin, 2; New Haven, 4; St. Johnsbury, North Ch., 56.13; South Ch., 17; Swanton, C. E. Soc., 5; Jr. C. E. Soc., 2; Wilmington, 11.75; Woodstock, 71. Less expenses, 6.25,	187 69
Total,	187 69

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Billerica, 17; Lawrence, South Ch., 10; Lexington, Aux. (25 of wh. const. L. M. Miss Mary W. Sleeper), 35.67; Lowell, Eliot Ch., 16.52; Kirk St., 30; Medford, Mystic Ch., Aux., 20; Methuen, C. R., 12.30; Wide Awakes, 70.22; Tewksbury Ladies' Soc., 6; Winchester, Aux., 55,	272 71
<i>Arlington Heights.</i> —S. K. Sparrow,	5 00
<i>Boston.</i> —Mrs. Chase,	5 00
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas. Orleans, S. S. M. S., 10; Waquoit, Aux., 5,	15 00
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Th. Off., 15.25; Newburyport, Aux. (25 of wh. const. L. M. Mrs. Helen Tuxbury Bliss), 47.42,	62 67
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Lynn, Central Ch., Aux. to const. L. M. 25; Swampscott, C. E. Soc., 5,	30 00
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Buckland, Mission Circle, 3; Sherburne, Aux., 13.86, Jr. C. E. Soc., 5; South Deerfield, Aux., 14.80; Greenfield Prim. Dept., Sec. Cong'l Ch., 3.02,	39 68
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Chesterfield, Jr. C. E. Soc., 2; Hatfield, Aux., 17.17, Wide Awakes, 2; Haydenville, Aux., 1.50; Northampton, Edwards Ch., Aux., 3; Norwich Hill, 5,	30 67
<i>Interlaken.</i> —S. S.,	50 00
<i>Malden.</i> —Mrs. Martin,	100 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Hanover, Aux., 3; Plympton, Aux., 6.50,	9 50
<i>Rockland.</i> —(of wh. Cong'l Ch., 4.59),	6 59
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Holyoke, Second Ch., Aux., Miss Grisell M. McLaren, 20; Longmeadow, Mission Cir., 20; Ludlow Centre, Precious Pearls, 14; Mittineague, Aux., 50,	104 00
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Auburndale, Aux., 100; Boston, Mt. Vernon Ch., Aux., 2; Brookline, Harvard Ch., Aux., 82.05; Foxboro, Aux., 35; Neponset, Stone Aux., 7; Newton, Eliot Ch., 130; Roxbury, Eliot Ch., Aux., 35; Somerville, Highland Ch., Aux., 13,	394 05
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Beament, Treas. Grafton, Worthley Mission Band, 5; Oakham, Miss'y Soc., 7; Warren, Aux., 13; West Brookfield,	

Ladies Miss'y Soc., 5.86; S. S., 2.14; Whitinsville, Aux., 874.10; Extra-cent-a-day Band, 16.34; Winchendon, North Ch., Aux., Th. Off., 29, C. E. Soc., 5; Worcester, Hope Ch., 10, Pilgrim Ch., Little Bearers, 10.47,	977 91
Total,	2,102 78

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. East Providence, Newman Ch., Jr. C. E. Soc., 10; Newport, Aux., 100; Peacedale, Young Ladies' Mission Cir., 25; Woonsocket, C. E. Soc., 7.28; Providence, Beneficent Ch., C. E. Soc., 5, Plymouth Ch., Morning Stars, 29.58, C. R., 5.88,	182 74
Total,	182 74

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Danielson, Aux., 16.56; Putnam, Aux., 14.58; West Woodstock, Aux., 14,	45 14
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Berlin, Golden Ridge M. C., 20.40, C. R., 8.50; Ellington, Aux., 13.40; Farmington, Aux., 24.84; Hartford, Farmington Ave., S. S., 29.11, Fourth Ch., Mission Cir., 7, Park Ch., Aux., 30; South Manchester, Sunbeam Mission Cir. 29; Tolland, Aux., 11; West Hartford, Greystone Light Bearers M. C., 5,	178 25
Total,	223 39

LEGACIES.

<i>Bridgeport.</i> —Legacy of Mrs. Mary W. Beardsley, by Morris B. Beardsley, Extr.,	3,030 00
<i>New Britain.</i> —Legacy of Mrs. Charles Peck, Aux., South Ch., thro' Treas. of Hartford Branch,	500 00

NEW YORK.

<i>Brooklyn.</i> —Little Girl's Mite Box,	50
Total,	50

FLORIDA.

<i>Tampa.</i> —First Cong'l Ch., H. M. S.,	16 45
Total,	16 45

TURKEY.

<i>Harpoot.</i> —Woman's Miss'y Soc., 7.35, Girls' School, C. E. Soc., 22,	29 35
Total,	29 35

JAPAN.

<i>Osaka.</i> —Girls' School, Plum Blossom Soc. of C. E.,	10 00
Total,	10 00
Donations,	2,596 46
Specials,	531 49
Legacies,	3,530 00
Total,	6,657 95

TOTAL FROM OCT. 18, 1903, TO AUG. 18, 1904	
Donations,	85,986 29
Specials,	3,529 94
Legacies,	21,988 98
Total,	\$11,505 21

BOARD OF THE PACIFIC

President.

MRS. A. P. PECK,
819 Fifteenth Street, Oakland, Cal.



Foreign Secretary.

MRS. C. W. FARNAM,
Fruitvale, Cal.

Treasurer.

MRS. S. M. DODGE,
1275 Sixth Avenue, Oakland, Cal.

Letter from North China

TIENTSIN, June 8, 1904.

DEAR FRIENDS AT HOME: It occurs to me that possibly, at the Annual Meeting of the Board, I may be allowed to say a few words, even though I am not to be privileged to be present. I wish I might so write of the many changes and of the crying, yea shrieking, opportunities that each and every one who heard would be stirred to new enthusiasm. First, a few words about Pao-ting-fu, where our Miss Jones lives. Our mission premises are in the south suburb of the city, and riding there from where my son is living gave me a good chance to note the changes in the city itself. When we lived there twenty years ago the streets, which are narrow, were full of holes and deep ruts, almost impassable in the muddy season, and redolent of all odors but those of "Araby the Blest." Now the streets are macadamized, smooth, and clean, almost as though swept, and with the filth the odors seem to have disappeared. The day I rode through the city chanced to be the one for free vaccination at the Foundlings' Home (a native institution), and I met almost a continuous procession of women, some in carts, but many more walking, and each woman carrying a baby, and they all looked so clean and so gay in their bright-colored clothes that one's heart went out to them. Twenty years ago we missionaries lived in an inn partially reconstructed, in cramped quarters, and even those only rented, for it was quite impossible for a foreigner to buy any land. Now our Board owns a large tract of land, ample for all purposes, and our missionaries are properly domesticated in three two-storied houses, but the twenty-three marble stones, marking the graves of some of the martyrs at one end of the compound, and the ruins of the house formerly occupied by Miss Morrill and Miss Gould at the other end, make very vivid the trials and sufferings through which the changes have come. Unfortunately I did not see Miss Jones, as she was away on a

country tour, but I heard many warm words of praise from her co-workers, both as to her efficiency and zeal, and also of the affection of the women for her. After her return she was quite ill, caused, her physician said, by "too much hot sun, and too much jolting in a cart"; but she is better.

The Sunday I was there I heard a beautiful, inspiring sermon by the native pastor. The church is self-supporting. In it he mentioned several signs of progress, *i. e.*, the year before there had been forty-six additions to the church; in the first four months of this year there had been seventy. In an out-station he had just visited the Christians were building a new chapel, half as large again as they had first planned, with glass windows (instead of oiled paper), and the money was all ready to pay for it, and he also mentioned a recent proclamation posted in Peking forbidding the binding of girls' feet, and prohibiting the sale of the peculiar wooden soles used for the pointed shoes. One petition in his prayer might be echoed by us all,—“Help us to remember that the lives of Christians are the only gospel that very many people ever read.” The older brother of this pastor was our first martyr at Pao-ting-fu, his wife and children were also killed, excepting one son, who was adopted by a Boxer chief. The pastor's sister, too, who was the first Chinese woman I knew, was murdered with her three children. The heroism of these people seems so real, right amid the scenes hallowed by their firmness for Christ, testified to by their giving up life itself rather than deny him; could we, with generations of Christian ancestry, have done more or nobler?

During the service a number of schoolboys sang a hymn sustaining three parts, and it was really—not comparatively—sweet and beautiful.

My “few words” have increased to too many, and I hoped to tell of some of the reports of woman's work that I heard at the annual mission meeting last week—reports that if fully apprehended would arouse enthusiasm in any heart, however engrossed with cares or pleasures. They are to be condensed into one, and published in pamphlet form, and you shall surely have one to read and digest. The large companies of women that are waiting to be taught, pleading to be led to the knowledge of the truth, and the workers so very few; would that many of our college young women would hear these calls to service, and would that the churches would send them out.

CELIA F. PECK.



THE first conscious thrill of divine life in the soul of man is a missionary passion born from above. If you find you have no interest in missionary work go, before you criticise it, to some quiet place of soul-communion with God and let him criticise you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety test your relationship to God by your interest in this great work.—*G. Campbell Morgan.*

From the Morning Star

Though we are sorry for the delay of our new ship, and that the workers in Kusaie must wait for their helpers longer than they expected, we are very glad to have this word from Miss Wilson, written from Aden, Arabia, July 22d, 1904:—

I AM somewhat surprised to be writing a letter to you from here under this date. We expected to be almost at Colombo by this time, but it was not to be.

As we came on our way people prophesied that we could not go through the monsoon region with our little vessel, but the captain was not going to give up without giving her a fair trial. But it was no use. We got safely through the Gulf of Aden and started in the Arabian Sea, but the waves were so tremendous that it was impossible to plough through them, and it meant the loss of our little steamer to keep on, so they turned back a distance of some three hundred and fifty miles, and here we are stranded, probably for several months to come; but the captain and all do not think it right to go on and run such a risk again until the monsoon season is over. This is rather a hot, dry place, but I think I can find enough to do to take up my time. I do begrudge the time from my work, and wish now that I might have gone the shorter way. But just now we are more thankful than anything else that God brought us safely through the storm and that we are at anchor. I have not time to write much of a letter, but hope to do more in the days to come. I have been quite miserable all the way, but not right down sick. I think this rest will do us all good. Everybody was very tired with the heat and lack of rest from so much banging and rolling; they could not get their needed sleep. If you write to me at Singapore, care of American Consul, I will get any mail when we go on our way again.

With much love, and asking all of your prayers for us in our trying situation.



From Africa

Extracts from Mr. Dorward's letter, dated June 25, 1904:—

WE are now in the midst of our annual meetings; they are held at this station this year, and the missionaries are all here. We have as our guests Dr. McCord and family, also Mr. Pixley. The other missionaries are distributed with the other families resident at this place. These meetings will probably continue over next week.

There are always many things to consider at these times that involve much discussion. We are having delightful weather; it is our winter you know, both dry and cool and sunshiny. My work is now wholly connected with literature and printing. I have just had a house built for a printing office,

and bought another and larger press. As soon as school opens we expect to get Jubilee Hall boys trained in to help. I hope also to secure a skilled native helper. We intend to start a religious paper in Zulu, and do other small work. I have been busy on the Zulu hymn book, and have nearly completed the revision, besides writing a number of new hymns, thirty-five or more, set to some of the finest tunes in our English books. I shall collect new hymns from various sources before closing up, culling from other missions, publications, and individuals. I am also editor of the Bible Revision Committee. That will involve much work when the results of the Committee come into my hands; as yet it has not pressed heavily upon me. I have also a work on my hands,—making a simple Life of Christ in the words of the gospel, which when completed will be published in book form. I have also the revision for publication of a handbook for native pastors; I prepared the original book some years ago. The edition is now almost sold out, and a larger and better book on more comprehensive lines is desirable. So you see my work now is confining me to my desk. It is important, but it takes me out of direct evangelistic work and from the close and intimate relations with the natives which was so delightful at Umsunduzi.

My wife still continues her work among the women, which keeps her in touch with the families. She has been very successful in this service, and is very much beloved by the women. The attendance is very gratifying. Every Tuesday morning, as early as 7 A. M. or in the winter 7.30 A. M., they come to prayer meeting; some come from a long distance at that early hour. My wife does the "preaching" of course, but the others take part freely and fervently in prayer.

Of late I have been taking the singing class in Jubilee Hall every day and have been teaching the Zulu boys some of these new hymns, putting the tunes in the sol fa notations for them, which notation they can read readily enough at sight.

The mission has plans for extension up the coast of Beira. There is a difficulty in the matter, funds and suitable man. We can hardly spare a man from here without the prospect of his place being filled soon by another missionary from America.

We are not having the sympathetic help from the government that some expected when the war should end. On the other hand, the government is getting more and more oppressive in its treatment of the native, and treats our mission in a way that shows it is not very friendly. For example, they took away the privilege of performing the marriage service from our ordained native pastors, and from us all in fact, stating that if we wanted to be made marriage officers we should apply through our chairman. Our native men did, all except one. That one applied independently, and in a few days got it. The others who obeyed the law and applied through the mission chairman have, so far, been denied. Then the pass and other laws are very stringent. The country is altogether in a very bad condition commercially, and the importation of Chinese is not going to better it. Instead of Boer government in the Transvaal we have, not British government, but the government of millionaire mine owners.

BOARD OF THE INTERIOR

President.

MRS. MOSES SMITH,
115 S. Leavitt Street, Chicago, Ill.

Recording Secretary.

MISS M. D. WINGATE,
Room 523, 40 Dearborn Street, Chicago, Ill.

Treasurer.

MRS. S. E. HURLBUT,
1454 Asbury Avenue, Evanston, Ill.

Assistant Treasurer.

MISS FLORA STARR.

Editor of "Mission Studies."

MISS SARAH POLLOCK, Room 523, 40 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

MRS. G. S. F. SAVAGE, 628 Washington B'd, Chicago, Ill.

Kindergarten in Bailundu

Mrs. M. M. Webster and Miss Campbell, in charge of the day school in Bailundu, West Central Africa, write very interestingly of the past year's work among the wee ones:—

THE children who are too young to work—eight years and under—come to school in the morning from 8.30 to 10 o'clock. After opening exercises together with singing, etc., occupying about ten minutes, they separate into two departments, all under six years of age being in the kindergarten. The school term is from October 1st to May 30th.

Christmas the exercises were held in the open between the schoolhouse and the church. After the children had done their part refreshments were served. The women came with their baskets full of *iputa* (staple dish made of corn meal). The hunters had brought in several antelope from the woods, which furnished the meat. Each child was given a little dress.

On May 27th the closing exercises were held, as before, under the trees. The children sang hymns and recited Scripture verses. They sang their motion song and played their kindergarten games. Each pupil was given the work he or she had done during the term to take home. Many guests were present both times, parents and friends of the children, and the missionaries. It seemed to do the children good to know that their parents took an interest in their work. The parents, too, seemed to appreciate the training given to their children. Most of the older children have been trained in kindergarten for three or four years.

WHAT IS TAUGHT

The alphabet with reading of easy words and sentences ; writing on slates and paper ; arithmetic, simple numbers and their combinations ; drawing of simple objects ; easy hymns and Scripture texts ; sewing ; also modeling in clay, making picture scrapbooks, and a few of the other occupations in the kindergarten were also employed to some extent for recreation, and to arouse interest, especially among the younger children. Motion songs were freely used. Twenty go out next year to the afternoon school—nine boys and eleven girls.

Besides the forty-four given as the roll number there were twelve children of the floating population, visitors and travelers, who came and stayed as long as two or three weeks in school, then going back to distant villages. The children in this school have very bright, alert minds, observation and memory being developed to a greater extent than in the average white child of the same age. They simply need increased educational advantages and opportunities.

Mavoloneke and Saculu, two boys from the classes taught by the pastor from 6 to 7 A. M. and both church members, were in training as teachers throughout the term in this room. These same two boys had for the two previous years been in training in the kindergarten. Towards the close of the term, with very little assistance and direction, they were able to do efficiently any part of the work.

In the kindergarten there were fifty-eight names enrolled. The average attendance was forty-four. The youngest children—from two and one half to three and a half years—have had the very simplest occupations: blocks, beads, sand, clay and looking at picture books.

The older ones in addition to these occupations have used the tile, cut papers, made chains, sewed pads for carrying, and made scrapbooks. The pads are made of little bits of cloth about an inch square, strung on stout thread coiled and sewed securely together. They are used by the women for carrying on the head. The scrapbooks are made from magazines, *LIFE AND LIGHT*, *Mission Studies*, etc. Pictures are selected by the teachers and the children paste them into the books. These scrapbooks have become quite a feature of the children's school. They are much appreciated by the parents as well as the children, furnishing amusement and entertainment for the little folks in their homes, and helping to keep the babies quiet.

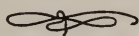
The sand table has been in daily use and much enjoyed ; clay, too, has a great attraction for the children. Many are quite expert at modeling, and do remarkable work considering their age.

After the work hour, before the children disperse, they play a few games,

then march out in order, singing "We are little travelers." It is hardly necessary to say that the children enjoy their school. The mothers tell us that when the bell rings, the children call out, "Our bell, our bell; let us go to school." Those living at the villages listen for it.

Seventeen children will be advanced into Miss Campbell's department next year. A book of songs and games was prepared by Mrs. Fay, which is a valuable addition to the school equipment.

I would like to add that other occupations, such as weaving, card sewing, etc., are not beyond the ability of our children, but the material is not at hand, nor the wherewithal with which to purchase it in the homeland.



Progress in Cesarea

BY MISS SUSAN W. ORVIS

OUR pupils are paying much more for their tuition—I mean a larger proportion of the whole amount charged—than ever before. A number of new girls wish to enter at this term. Our schoolroom is crowded, every corner is occupied.

We expect to have eleven graduates next June, three of them Greeks. They are a nice class and we hope much from them. I think each one is a sincere Christian. Two of the Greek girls were converted recently. During the early part of the winter a most remarkable spiritual awakening stirred the whole school. Not one of our older girls remains, who has not made public profession of her surrender to Jesus Christ. For our Orthodox Greek girls this means a good deal.

Our Christian Endeavor Society seems to have been especially used during these weeks. The confessions, prayers, and testimonials of the girls in these prayer meetings have been most sincere, and have been a real inspiration to me. My Bible class for the seniors and juniors, which meets every morning for half an hour, has also been an opportunity which I value highly.

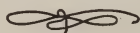
The girls have made rapid progress in English during the last two years, and now we are so glad that they can understand much that we say to them. While our use of the Turkish language is still limited, we must necessarily depend largely on English. With the younger girls we are obliged to use Turkish, but we cannot do all for them that we hope to do later on.

January 21st, our school year opened for the winter term. The vacation comes later here than at home on account of the Greek Christmas being the 7th of January, and the Armenian the 19th. During the vacation we called

at the homes of our pupils here and in Cesarea. Together with some of the native women we canvassed the Protestant community, raising money and starting a sewing club to help the poor. They are to make garments to give away to needy families. Sometimes they patch up the ragged boys at the school. We teach our girls to do their own mending, and they keep their clothes looking fairly well, but the boys need help.

The meetings during the week of prayer were well attended, and were continued during the following week. We attended frequently, and our girls went regularly. Last week Mr. Fowle conducted the communion service in the Cesarea church (they have no pastor at present) and at this service twenty-eight were received after a careful examination. The work of the Holy Spirit there still continues, and great good is being done.

One of our graduates of the last year has rejoiced our hearts by the appreciation she has shown for unselfish service. So often they are unwilling to do work unless they are paid what it is worth. She is giving herself freely for her pupils and their homes. One letter she wrote a short time ago about her love for her work. She said, "Now I understand why you were ready to leave your dear friends, a lovely home in America, and come to Turkey." We are praying for more such girls.



Extracts from Miss Jane E. Chapin's Letter

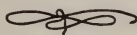
PEKING, CHINA.

SCHOOL has closed for the summer, and Miss Miner and Miss Reed have gone to the seashore for the rest which they both needed. Both of the ladies went to mission meeting for several days. You will undoubtedly get the report of the meeting in due time. Very soon after the meeting came the examination of the school, and it was closed about the middle of June. The girls went in batches of ten or a dozen each to their different homes, in various directions; and at last the remainder who had no homes, or could not go to them on account of the distance, had a place provided for them in Tung-chio, and Miss Miner took them down and attended to getting them settled for the summer, with the school woman and one of the school men to care for them. Miss Miner was very anxious to have them all out of the city for the summer, and she accomplished it for all the girls except those whose homes are in the city. Perhaps some of them will visit friends outside the city; at any rate it will be a change for them to be in their homes, and they will probably be out of doors a great deal of the time, as most of the Chinese spend much of the time in their courts in the summer.

So now our school premises are entirely vacant of girls. It would seem very quiet were it not that our courts are all full of workmen, and we have their noise on every hand. Our new church, on one side, is rapidly approaching completion, and it will be a beautiful church when it is done. It will certainly do great credit to Mr. Stelle, who has had the care of the work, and especially as it was his first experience in such work. His own house is also going up on one side of us, and it will be done about the same time as the church. I think that it will be a very pretty and convenient house. Those who are building now have the benefit of the experience of those who have built before them. I shall be very glad when the noise and confusion come to an end and our courts can be in order.

Miss Porter left us just at the time mission meeting commenced. She was obliged to leave at that time in order to carry out her plans for her journey. We miss her very much, but she had certainly earned her furlough, and we were glad to have her go, both for her own sake and for her brother's.

Our nice well is indeed a boon, and we feel thankful for it every day.



Part of Annual Report of Woman's Work for Pang-Chuang For the Year ending May 1, 1904

BY MISS E. G. WYCKOFF

As in our individual lives, so in that which pertains to our station we can look back upon this period of work and praise God for his goodness and mercy and all the way in which he has led us. We thank him for the health of all, that no duties have had to be laid aside because of illness. After Mrs. Smith's return from mission meeting last year, the Misses Wyckoff took a rest and change, enjoying to the full a delightful month at Pei Tai Ho and returned well prepared for the duties of the fall and winter. Mrs. Smith and Miss Gertrude Wyckoff have been away for the greater part of six months, touring and holding classes, cultivating as best they could the field already growing and ripening for the harvest. Mrs. Chapin, in her home life and in the woman's morning prayers and Sabbath prayer meetings, has relieved us of the station of many duties which would tax our time and strength. Dr. Emma Tucker, while engaged in her own work, has been always present at general services, lending her aid in singing, and taking as genuine interest in the Christians and the church as though she

had been among us for years. Miss Grace Wyckoff has been able to carry on her school work in its time and to give other help in the village work at New Year's and among the women in the court and with hospital patients. When we receive our new reinforcements, Mrs. Ellis and, as we trust, another young lady, none of us will be idle, but only able to do some of the work which has had to be left undone.

OUR PARISH — OUT-STATIONS AND VILLAGE WORK, TOURING AND CLASSES,
NATIVE WORKERS, AND THE HOME FIELD, PANG-CHUANG

With a membership of over two hundred and fifty women in ninety or more villages belonging to some twenty out-stations, we find a parish far greater than we can look after even when we leave Lin Ching out of the question, but adding that field, of which Mrs. Smith on her first visit since 1891 wrote: "Oh, such a beautiful, great, hungry, thirsty parish," we are simply overwhelmed because of our inability to carry on the supervision of so much work. We are making advance in the matter of native help, though it is far from what it should be and we cannot always command the services of some better fitted than others to aid us. Owing to so much time spent in the out-stations we have not been able to carry on the village work as systematically as formerly and nearer villages have been less frequently visited. Eighteen new villages have been visited either by the foreign or native workers during the year. All of our class work partakes of the nature of itinerating; of visits to distant places, lasting two or three days. On one of the shorter tours Dr. Emma Tucker went with Miss Wyckoff and was most gladly welcomed by the women of five villages. She gave assistance in leading the meetings, telling the women how the love of Christ impelled her coming to China and of her earnest desire to have them pray for the medical work in its chief aim, not only the healing of bodies but the salvation of souls. Though this was her first experience in such work, the attention of the women was proof of her good command of the language. In these very brief visits as she ministered to the sick, she caught a glimpse of the possibilities of medical touring and its large opportunities. While Mrs. Smith was in the north, she spent seven days with Miss Patterson visiting Tientsin out-stations, going to Hu Chia Ying and six other places. The women were so wistful and longed for a station class in the fall, which of course could not be given them, owing to Miss Patterson's illness and enforced return home. Mrs. Smith said: "It sets one's heart on fire with longing just to remember the work that is possible and sighing to get itself done in that friendly country region." In October another short visit was made by her to the Lao Fa district full of help to the Christians.

STATION CLASSES

After Mrs. Smith's return from mission meeting in July, while the Misses Wyckoff were absent, a training class was conducted in Pang Chuang. It was a large and difficult one of thirty-seven days length. Thirty-seven women attended, twenty-eight of whom were leaders in villages or teachers in classes. Dr. Smith gave a daily lesson to the brighter pupils, and Ho Tien Yin was most efficient and helpful in teaching characters, reviewing the women on the same by *tsu hao erh*. The women read in different parts of the New and Old Testaments. Including this class in Pang-Chuang and those in the out-stations, eighteen have been held of about twenty days length, three by native teachers, and others with native help, the one in charge dividing her time as possible between two classes or doing village work at the same time. In these, two hundred and seventy women in about eighty villages have received instruction, this not including some fifty to seventy-five who, not able to read as regular pupils, gained not a little from bits of time used. In Mrs. Smith's classes, many important lessons were given to the church, both men and women, concerning practical duties, besetting sins, and customs to be changed. The following incidents show the results from such teaching and other help given. In one class two possible lawsuits were settled after earnest prayer, without going to see the official; in one of these an old blind woman had due her three hundred and ten catties of grain, the produce of her land, which her nephew, an opium taker, refused to give her. At settlement of the case he brought it all, and the head men of the village are to be responsible for her receiving it each year. In another, eighteen promised to give up tobacco. Nineteen signed the betrothal pledge not to marry children under twenty years, not to betroth before nineteen, nor to go in debt for weddings. In all forty-two out of deep poverty promised to give a tenth to the Lord's work, and a good many women were glad to consider the matter of unbinding their feet. An incident is mentioned of a blind old woman of eighty-two years in a heathen home who took down her kitchen god and put up a calendar. She died soon after and the Christians got permission to go over and sing at the time of placing the body in the coffin. They sang "There is a Happy Land," and the heathen were much pleased. Women and young girls with many troubles more than they could bear were helped to bear them in the strength of Him who makes them strong. Naughty children with stubborn wills were dealt with, and finally made to bend theirs to the teacher's. The discipline in the classes when Christians seemed to be struggling against the Spirit's influences, and almost in the enemy's hands, taught the women many lessons not in their books, but from their lives, to be lived in the same.

We started a new custom this year requiring boarders to pay either ten cattles of grain or five hundred cash (about fifteen cents). (A catty is a pound and one-third). In all some five hundred cattles were brought. Women from near places coming and returning the same day brought their own cakes of millet flour, drinking with the class at noon. A few faithful women in one circle preferred to eat in the schoolroom, as the contrast between their black flour cakes and the yellow millet flour cakes of the class would be less noticeable. We were glad to see them so happy and eager to learn, and that the quality of their food did not make them ashamed so as to lose their school. A number of elderly women walked two or three miles daily to attend. On the part of many a real hungering and thirsting and love for the truth was manifested much to the joy of the teachers. During these classes we saw that the imperfections of the Christians are many and discouraging to those who are leaders, but we are sure there is growth in these lives, and through these the church is to be made stronger, purer and better. This is just what our class work is doing for the women.

With the large number of men who this year have registered their names as inquirers, our one thought is how to reach their families. Words cannot express the labor, heart-thought and physical weariness of this outside life, but praise God, these are the light afflictions of a moment compared with the privilege and joy of service and the opportunity to instill new and larger hope in zealous and earnest hearts, and to quicken life in those about to die.



Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JULY 10 TO AUG. 10, 1904

COLORADO	257 12	CALIFORNIA	25 00
ILLINOIS	802 71	FLORIDA	25 00
INDIANA	25 88	JAPAN	18 00
IOWA	337 27	MISCELLANEOUS	180 56
KANSAS	128 49		
MICHIGAN	652 83	Receipts for the month	\$ 4,535 19
LEGAOY.—A Friend, 2d payment	1,012 00	Previously acknowledged	39,658 14
MINNESOTA	422 19		
MISSOURI	117 25	Total since October, 1903	\$44,193 33
NEBRASKA	88 31		
OHIO	225 45	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA	55 10	Receipts for the month	\$ 6 00
SOUTH DAKOTA	8 50	Previously acknowledged	647 69
WISCONSIN	145 03		
WYOMING	8 50	Total since October, 1903	\$653 69

MISS FLORA STARR, Ass't Treas.

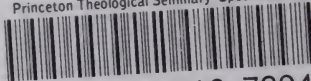
For use in Library only

For use in Library only

44 198

I-7 v.34
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7394